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AUTHOR Scheichl, Andrea
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ABSTRACT

The 66th Council of Europe Teacher's Seminar focused on the Danube as actual and symbolic thoroughfare of European culture and ways to use it for teaching purposes. Presentations included: "Introductory Talk on 'The Danube'" (Andrea Scheichl); "The Danube, with Particular Reference to the Austrian Section" (Hans Trsek); "The Danube as a Commercial Thoroughfare and Economic Factor through the Ages" (Roman Sandgruber); "Europe between Visions of a Central European State and Plans for a Danube Federation (Klaus Kock); "The Art and Culture of Religious Institutions, as Exemplified by Klosterneuburg Abbey" (Karl Holubar); and "The Hungarian School System--the German School in Budapest" (Iren Rab), as well as a report on the participants' excursion to the Upper Danube. Participants divided into groups to explore five subjects: the features shared by and differences between the Danube and other large European rivers; the natural environment, its protection and preservation as well as possible use for educational purposes and tourism; the concept of "Europe" and the Danube as an element that binds Europe together; tourism and cultural transfer; and the feasibility of a Danube festival. A list of participants is appended. (ND)

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The Danube - a European Cultural Route

66th European Teachers' Seminar
Donaueschingen, Germany, 21-26 November 1994

Report

Council for Cultural Co-operation
In-service training programme for teachers

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Strasbourg, 1996

The **Council of Europe** was founded in 1949 to achieve greater unity between European parliamentary democracies. It is the oldest of the European political institutions and has 39 member States[1], including the 15 members of the European Community. It is the widest intergovernmental and interparliamentary grouping in Europe, and has its headquarters in the French city of Strasbourg.

Only questions related to national defence are excluded from the Council of Europe's work, and the Organisation has activities in the following areas: democracy, human rights and fundamental freedoms; media and communication; social and economic affairs; education, culture, heritage and sport; youth; health; environment and regional planning; local democracy; and legal co-operation.

The **European Cultural Convention** was opened for signature in 1954. This international treaty is open to European countries that are not members of the Council of Europe, and it enables them to take part in the Organisation's programmes on education, culture, sport and youth. So far, 44 States have acceded to the European Cultural Convention: the Council of Europe's full member states plus Belarus, Bosnia Herzegovenia, Croatia, the Holy See and Monaco

The **Council for Cultural Co-operation (the CDCC)** is responsible for the Council of Europe's work on **education** and **culture**. Four specialised committees - the Education Committee, the Standing Conference on University Problems, the Culture Committee and the Cultural Heritage Committee - help the CDCC to carry out its tasks under the European Cultural Convention. There is also a close working relationship between the CDCC and the regular conferences of specialised European ministers responsible for education, culture and cultural heritage.

The CDCC's programmes are an integral part of the Council of Europe's work, and, like the programmes in other sectors, they contribute to the Organisation's three over-arching policy objectives for the 1990s:

- the protection, reinforcement and promotion of human rights and fundamental freedoms and pluralist democracy;

- the promotion of an awareness of European identity;

- the search for common responses to the great challenges facing European society.

The CDCC's education programme covers school, higher and adult education, as well as educational research. At present, there are projects on: education for democratic values; history; modern languages; school links and exchanges; the reform of secondary education; access to higher education; the reform of legislation on higher education in Central and Eastern Europe; academic mobility, and educational documentation and research.

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[1]Albania, Andorra, Austria, Belgium, Bulgaria, Cyprus, Czech Republic, Denmark, Estonia, Finland, France, Germany, Greece, Hungary, Iceland, Ireland, Italy, Latvia, Liechtenstein, Lithuania, Luxembourg, Malta, Moldova, the Netherlands, Norway, Poland, Portugal, Romania, Russian Federation, San Marino, Slovak Republic, Slovenia, Spain, Sweden, Switzerland, Turkey, the Former Yugoslave Republic of Macedonia, Ukraine, the United Kingdom,

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COUNCIL FOR CULTURAL CO-OPERATION

IN-SERVICE TRAINING PROGRAMME FOR TEACHERS

66th European Teacher's Seminar

on

The Danube - a European Cultural Route

Donaueschingen, Germany
21 - 26 November 1994

Report

by

Mrs Andrea SCHEICHL

The opinions expressed in this work are those of the author(s) and do not necessarily reflect the official policy of the Council for Cultural Co-operation of the Council of Europe nor that of the Secretariat.

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I. Place and dates of seminar, participants

The 66th Council of Europe Teacher's Seminar, initiated by the Council for Cultural Co-operation (CDCC) as part of the In-Service training programme for teachers, on the subject of "The Danube: a European Cultural Route" was held from 21 to 26 November 1994 at the Donaueschingen Academy, Germany.

The Council of Europe was represented by Mrs Claude Parvé-Puydarrieux, Mrs Birgitta Björnberg-Pardo and Ms Susan Conn. Mr Hermanns was present on behalf of the Donaueschingen Academy. Course Director was Mrs Andrea Scheichl, of the Institute for Austrian Historical Research at the University of Vienna.

The seminar participants came from the following fourteen European countries:

Belgium
Mrs Mia Donners, Antwerp
Mrs Melanie Pire Ernst, Voroux Liers

Bulgaria:
Mrs Sneshana Petkova, Plovdiv

Germany
Mrs Claudia Fürst, Illerkirchberg
Mr Heinz Robert Gallist, Rottweil
Frau Irmgard Gunzenhäuser, Stuttgart
Dr Helmuth Heinz, Bruchsal
Dr Wilhelm Hellmann, Achen
Mr Hans-Georg Herrnleben, Worms
Mrs Sonja Hetzel, Dornhan
Mr Eberhard Köhler, Templin
Mr Jürgen Kaminski, Frankfurt/Main
Mrs Carmen Krause, Lübben
Mr Jürgen Krüger, Velzen
Mrs Helga Oswald Ludwig, Heidelberg
Dr Horst-Alfons Meissner, Osnabrück
Mr Klaus Rüdiger, Dahmsdorf
Mrs Michaele Thormann, Schleswig

France
Mrs Marie Claude Aubegny, Orléans
Mr Jean Joël Blanc, Grenoble
Mrs Danièle D'Hollander, Gouy en Artois
Mrs Nicole Eloi-Duzac, Urcuit
Mrs Catherine Goux, Lyons
Mrs Anne-Marie Morel, Meylan

Croatia
Mrs Marija Augustinovic, Dakovo

Latvia
Mrs Irena Puiseva, Riga

The Netherlands
Mrs Carla Oeseburg-Hermsen, El Nieuwerkerk a/d Yssel

Norway
Mr Aage Nesbo, Bjomdalsskogen

Austria

Dr Johann Krammer, St Pölten
Mr Hans Trsek, Weiz

Portugal
Mrs Gloria Donatilla Fischer, Lisbon
Mrs Hella Margot Madzalik, Lisbon

Slovakia
Mrs Anna Buckova, Brezova pod Bradlom

Sweden
Mrs Marion Collarb, Falsterbo
Mr Peter Dornbusch, Akersberga

Czech Republic
Mrs Alena Ptácková, Vlasim

Hungary
Mrs Irén Rab, Budapest

II. Seminar programme

Monday 21 November.
8 pm: Introductory session
Welcoming addresses by the Director of the Academy, Mr Albert Pfaff, the Academy Co-ordinator, Mr Hermanns, the representatives of the Council of Europe, Mrs Claude Parvé-Puydarrieux and Mrs Birgitta Björnberg-Pardo, and Mrs Andrea Scheichl: description by Mrs Birgitta Björnberg-Pardo of the European cultural routes programme initiated by the Council for Gultural Co-operation of the Council of Europe.

Introduction of individual participants.

Tuesday, 22 November.
9 - 10.30 am: Introductory talk on "The Danube" by Andrea Scheichl, University of Vienna, followed by discussion
11 am - 12.15 pm: discussion of subjects for group work, formation of working groups, appointment of group leaders and secretaries, first meeting of working groups.

2 - 4 pm: Talk by Professor Roman Sandgruber of the University of Linz on "The Danube as a thoroughfare and an economic factor throughout the ages", followed by discussion
4.30 - 6 pm: Meetings of working groups
7.30 pm: Discussions on the Danube, with special emphasis on the Austria section, by Mr Hans Trsek
8.15 pm: Video on Hungary

Wednesday 23, November
8.30 am - 5 pm: Excursion to the upper reaches of the Danube, led by Professor Günther Reichelt, Donaueschingen
7.30 pm: Talk by Dr Klaus Koch, of the Austrian Institute for Eastern and South-Eastern Europe in Vienna, on "Europe between visions of a Central European state and plans for a Danube federation", followed by discussion.

Thursday, 24 November
9 - 10.30 am. Talk by Dr Karl Holubar, Klosterneuberg, on "The art and culture of religious institutions, as exemplified by Klosterneuburg abbey", followed by discussion
11 am - 12.15 pm: Introduction to the Hungarian school system by Mrs Irén Rab, of the German school in Budapest
2.30 - 6 pm: Group work and preparation of the working groups' final reports
8pm: Preparation of final reports and recommendations by the reporters of the working groups and the Course Director;
musical evening, organised by Mr Heinz Robert Gallist and his wife

Friday 25 November
9 am - 12 noon: secretaries, reports on the conclusions reached by individual working groups; summary of the results of the group work and the Course Director's recommendations.
2.30 pm: Guided walk through the town, led by Mr Hermanns

In the evening, presentation of a video on Austria used in Sweden for teaching purposes.

II Aims of the seminar and participants' expectations

The 66th Council of Europe Teacher's Seminar asked the question whether the Danube can be described as both an actual and symbolic thoroughfare of European culture and how it can be used for teaching purposes, initially mainly in the form of cross-border cultural exchanges between schools. Links were sought that might lead to the formation of a network, with the Danube, a thoroughfare of European culture, as the connecting link.

Individual participants differed considerably with regard to what they expected this seminar to achieve, which can be explained by the fact that they specialise in different fields. Many wished to establish new personal contacts and also to obtain more information, mentioning as their objective the exchange of experiences in the area of teaching methods.

Not least due to the very short time available to prepare the seminar and to the cancellation of a plenary session on "cross-border school contacts", the efforts to establish contacts in order to develop exchanges between individual schools or educational institutions were mainly limited to participants' own initiatives. Fortunately, everyone was very willing to contribute. Many conversations were held outside the official programme and experiences were shared.

The possibility of active participation in the seminar through group work met with a positive response, even though the effects of the lack of preparation time and the inadequacy of the materials and information available were also apparent here.

At the end of the seminar, however, we were forced to establish that participants' expectations concerning its educational benefit had only been partly fulfilled and that here too a great deal will depend on people's own initiatives in the future.

III. Talks and excursions

Andrea Schelchl
Introductory talk on "The Danube"

With a length of 2800 kms the Danube is the second longest river in Europe after the Volga. It does not rise in a high but in a low mountain range, and, unlike other large European rivers, it does not flow from north to south but from west to east.

Since time immemorial, the Danube has been one of the main traffic arteries of Central and South-Eastern Europe. Commodities, as well as ideas and innovations, have passed along this thoroughfare. States have been formed and central towns have sprung up on its banks, and events of decisive importance to the history of these countries have taken place. The Danube has often formed, and still is today, the border between states, but it has always linked the people living along it.

The ten Danubian countries today are Germany - the land of Baden-Württemberg and the Free State of Bavaria - followed by Austria, where it flows through three provinces, Upper and Lower Austria and Vienna. The next state, still a very young one, is Slovakia, followed by Hungary, Croatia (where the region through which the Danube flows is still occupied by Serbs), Serbia, Romania, Bulgaria, Moldova, where the Danube forms the border with Romania for slightly less than a kilometre, and Ukraine.

Along the largest Central European waterway settlements and places of trade and commerce have been established since ancient times. Both ecclesiastical and secular centres developed from many of these settlements along this commercial thoroughfare and were decorated by artists as royal or church residences. The capital cities of three (four) states lie on the river today: Vienna, Bratislava and Budapest (Belgrade). A number of other towns and cities on the Danube are important ecclesiastical centres, such as Regensburg, Passau, Linz and Esztergom. Some trading centres, such as Krems, still reflect their earlier importance today, whilst some other places have gained in importance. For example Linz, which is now an industrial city. The beauty of the towns and cities along the Danube also makes them favourite destinations for modern tourism.

The course of the Danube is very closely linked to the course of history. Human memories, the simplest form of historical awareness, have become perpetuated in the form of monuments erected along this large river, with castles, churches, monasteries and convents bearing testimony to these events of the past. The subjects of these places of remembrance, or rather contemplation, range from hero worship to the horrors of the concentration camps of the last war. Nature, too, has created beauty spots along the Danube that have become destinations for sightseers, and the entire sections of the river, such as the Wachau, have spurred the imagination of both earlier and modern-day travellers.

The Danube not only has its pleasant aspects: the charms of the landscape and the navigability of the river contrast with the dangers of its waters. In the past in particular, the flooding of the river had devastating effects. Whilst this danger has been reduced following river regulation work and the construction of power stations it has not yet entirely disappeared. Flooding caused by thaws in the spring and ice in the winter used to do great damage to towns and people alike, and there are reports of such flooding in many historical records.

Human interference with this landscape, such as engineering work to straighten the river and the construction of dams, was, and continues to be, partly a reaction to the dangers presented by the river (such as flooding) and partly an attempt to utilise it for energy generation. These measures very often served the purpose of making navigation easier. In the course of the

centuries the importance of the Danube as a supplier of food - fishing was once a very significant source of income, and in almost every town near the river there is evidence of an historical fish market - was superseded by its function as a transport route, as an energy supplier and as a factor to be considered when establishing industrial locations. Hand in hand with this development went the changes made to the river, with its unique meanderings and numerous ramifications, to turn it into a relatively straight major waterway.

Since the Danube flows from west to east, plans have been made over the centuries to link it to other large European rivers and thus connect it to the worlds' seas. For example, the plan for a Main-Danube link can be traced back to the 8th century, and in the 14th century it was intended to connect it to the Vltava and the Elbe. However, the plan could not be implemented owing to the lack of equipment. In the 17th and 18th centuries in particular - when the theory of mercantilism prevailed - people all over Europe were considering the construction of extensive waterway networks (especially in England, the Netherlands, France and the northern part of the German empire). When the House of Habsburg, whose seat of government was Vienna, advanced to become a great power inthe middle of the 18th century ideas and plans were produced for linking the Danube with the Adriatic, the Adige, the Main, the Vltava, the Oder, the Vistula, the Dniester and the Aluta. The only part of this scheme actually realised was the small Vltava-Danube link, and the planned ship-canal was finally given up in favour of a railway.

The first Rhine-Main-Danube canal, which was built by King Ludwig I of Bavaria and on which up to 9000 people had worked for ten years, was already technically out-of-date when it was being constructed, because when it was opened in 1845 it was unable to compete with the steam railway. Near the mouth of this waterway, Ludwig had one of the most important classical monuments on the upper Danube built, the Hall of Liberation in Kelheim. The Carrara marble for the statues inside it was brought from Italy by sea to Holland and then transported on the Rhine, the Main and the new King Ludwig Canal to Kelheim.

Since prehistorical times, many people have settled on the land along the river. Whilst the entrances and exits of the water gaps were favourable for the establishment of settlements, the river basin once precluded any settlement because it was continually threatened by flooding. Trade promoted the construction of towns and industrial locations, and bridges and ferries made it possible to overcome the separation caused by the river.

The most lasting economic changes were brought about in the 19th century by the advent of steamships. At the same time, shipping encountered competition from the newly developed railways. A change also took place where passenger transport was concerned. Members of the nobility "travelled" in various capacities in the Danube basin long before "tourism" became a general phenomenon. As commanders of armies in the war against the Turks, as diplomats - especially to the Sublime Porte in Istanbul - or as researchers, all of whom did very important work to explore and map and Danube basin. The journey of the Nibelungen to King Attila's court can probably be described as the best known journey undertaken by nobles in the Middle Ages. With the development of regular scheduled services the Danube was also opened up as a travel route for writers, artists, journalists and people who were just curious, all of whom produced a large number of travelogues, diaries, poems and stories.

The beauty of the landscape and the cultural sights are being increasingly marketed by the tourist industry. Most recently, an additional component has been developed by combining visits with cycling holidays along the river. The Danube basin, in addition to being an area for general recreation, has thus become a place for active holidays.

In addition to the Danube's importance as a commercial highway, the river is mainly also a cultural route. For example, Christian missionary work was carried out along its banks and left its traces in the form of convents and monasteries, which were also centres of education, intellectual life and economic activity.

The most important ecclesiastical centres in the early Middle Ages were, apart from Salzburg - which is, of course, not on the Danube - Passau and Regensburg. St Wolfgang of Regensburg travelled several times as a missionary along the Danube and died on one of those journeys at a small place in Upper Austria that is of no importance today.

The Christianisation of Hungary around the year 1000 marks the historical end to the dissmenination of the Christian faith in the Danube basin. After the emergence of Protestantism in the 16th century it was possible to re-Catholicise the population of South Germany and Austria to a large extent, with the result that Catholicism still prevails in these areas today.

Interestingly, in Neuburg-an-der-Donau, in Bavaria, is to be found the oldest church building constructed for Protestant services, the chapel known as the Schlosskapelle. This has to do with the temporary conversion to Protestantism of Ottheinrichs von der Pfalz, the Count Palatine. In Hungary, on the other hand, the process of re-Catholicisation was never fully successful. Lutherans remained in the towns, and the inhabitants of some towns and some nobles continued to adhere to Calvinism.

During the early Middle Ages a large part of the Balkans was Christianised from Byzantium in accordance with the beliefs and practices of the Eastern Church. In spite of the exercise of power over a period of centuries by the Ottoman Empire, these Orthodox churches in the Balkans were preserved and formed so-called autocephalous churches, i.e. they were virtually the national churches of the Serbs, the Romanians and the Bulgarians.

When the Ottomans penetrated into the Balkans the area was, it is true, not systematically converted to Islam, because the latter was tolerant towards other revealed religions. However, Islamicised communities ere formed in individual enclaves, so that a characteristic feature of the Danube basin is minarets side by side with church towers.

Diaspora Jews had settled very early on in the towns along the Danube in particular, and it is impossible to imagine the development of trade along the river without their important contribution. Tolerated in the Ottoman Empire and having survived in spite of earlier intolerance in the Habsburg Empire, these communities were preserved until our own century. It was not until the terrible holocaust of the 20th century that this religious community was almost completely destroyed.

In addition to the churches, convents and monasteries to be found in the Danube basin, castles, schools and universities, towns and historical sites bear testimony to its cultural importance. One of the artistically most productive epochs was the late Middle Ages. The most important centres were Ulm, Passau and Vienna, and a particularly large number of works of art were also produced for abbeys, convents and monasteries during this period. Around the year 1500 artists developed their own style, the so-called Danube school. Works in this style can be seen all along the Danube, from its source down to Hungary, but they are also be found, for example, in Switzerland, Bohemia and Moravia.

In Hungary during the Renaissance period art experienced a golden age under King Matthias Corvinus. With the Reformation the production of works of art came to a standstill in Germany and Austria.

Whilst artistic achievement was restricted during the Renaissance and in the following centuries to - in some cases brilliant - individual work, in the age of the Baroque one can speak of a boom in construction and decoration, which mainly involved the religious institutions, convents and monasteries of South Germany and Austria, but also secular buildings such as palaces.

The cohabitation of a large number of peoples with very different cultural, religious and political ideas and the attempt at the political organisation of the Danube basin led to conflict. The Danube basin was the scene of many battles and wars from Roman times through the migration of the peoples to the wars between the Habsburg and the Ottoman empires and the two world wars.

One of the most successful state structures in this area for a long period of time was doubtless the Habsburg monarchy. Starting from a small nucleus in the territory along the Danube ruled by the Babenbergs (the Lower and Upper Austria and Styria of today), which the Habsburgs took over in 1282, this dynasty soon - from 1525 onwards, following its acquisition of Bohemia and part of Hungary - ruled a powerful state. In a long confrontation with its great competitor, the Ottoman Empire, it pushed its way - along the Danube - deep into the Balkans.

With the emergence of modern nationalism in the 19th century, the issue of national identity became a central problem for the Danube basin. The criteria that were applied to determine an individual nationality were language, "national characteristics" (both in terms of culture and race) and a common history. The, initially academic, occupation with language, literature and history soon took on a political dimension.

The large number of dominated peoples and their individual nationalisms led to internal conflicts, which in the second half of the 19th century reached their peak in the disintegration of the Ottoman Empire in Europe and, finally, after the first world war, to the dissolution of the Habsburg monarchy.

A number of new states were founded and a number of old ones experienced territorial expansion. A wave of democracy hit the states of the Danube basin; a number of them became democratic republics, whilst others remained as they were or became constitutional monarchies. However, not least as a result of poor economic conditions, dictatorships of various kinds emerged. Fascism, in its various forms, spread across Europe; there was an increase in militarism and radicalism, which finally led to the second world war and the unimaginable suffering it brought to the inhabitants of the Danube basin.

After the second world war all the Danubian states, apart from German and Austria, where the Danube formed the border until 1955 became part of the sphere of influence of the Soviet Union. The iron curtain cut the Danube in two. Completely different social and economic systems developed on both sides of this border.

After 1989, when the iron curtain fell, this picture changed radically. The differences, however, remained. The post-Communist states faced, and still face, problems that they had not experienced up to then, such as unemployment, crime and drugs. Ethnic conflicts are once again erupting, one of which, in the former Yugoslavia,has culminated in a civil war

Hans Trsek
"The Danube, with particular reference to the Austrian section

As the participants had had no general information and explanatory material on the Danube available to them before the seminar, the wish was expressed after the introductory talk that information should be provided, with the aid of a map, on the various Danubian states and regions and on the most important towns and cities. We are indebted to Mr Trsek for being willing to undertake this task. He gave a talk on the Danube countries from the geographical, scientific, historical and ethnic points of view. As the Danube is of much more importance to Austria and Hungary than, for example, to Germany, the main emphasis of his talk was on the Austrian section.

Important facts about the Danube

The Danube I

Length 2888 km (2845 km from the confluence of the headwaters Breg and the Brigach near Donaueschingen)
Catchment area: 817,000 square kms (66% right bank, 34% left bank)
Northernmost point: Regensburg (Germany)
Southernmost point (Svistov (Bulgaria)
Length in km measured from the mouth of the central delta channel, with the zero mark at Sulina

Sections

	Upper Course as far as km 1880	Middle Course as far as km 930	Lower Course
Length	965 kms	950 kms	930 kms
Catchment area	131,000 sq kms	437,000 sq kms	252,000 sq kms
Drop	960 metres	70 metres	70 metres

The Danube transports an annual 203 bn m^3 of water to the Black Sea.

Discharge at Vienna	Lowest water level	504 m3/sec
	mean water level	1920 m3/sec
	highest water level	9600 m3/sec

Largest water volume before delta: 15,540 m^3/sec
Absolute incline 678 m
Average incline above Passau: 0.22 m per km
above Vienna 0.45 m per km

Average incline of lower Danube: 0.008 to 0.002 m per km
Width of river at: Ulm 40 - 60 m, Kelheim-Passau 150 - 350 m
(shipping channel 40 - 70 m), Passau-Vienna 200-450 m (shipping channel 70-120 m), Vienna-Budapest 300-600 m (shipping channel 70 - 160 m), Budapest-Moldova Veche 300 - 600 m (shipping channel 100 - 300 m), Moldova Veche-Turnu Severin 600-1300 (shipping channel 180 m), Turnu Severin-Braila 600 - 800 m (shipping channel 60 - 120 m), Braila-Sulina 150-800 m (shippping channel 60 - 210 m).

Velocity: above Passau 6.1 km/h, above Vienna 6.5-7.9 km/h,
middle Danube 6.5-2.9 km/h, lower Danube 2.9-0.7 km/h.

Main tributaries:

Right bank: Iller, Lech, Isar, Inn, Traun, Enns, Ybbs, Leitha, Raab (Raba), Rabnitz (Repce), Sió, Drava, Save, Velika Morava, Timok, Iskur, Yantra.
Left bank: Altmühl, Naab, Regen, Kamp, Morava, Váh, Nitra, Hron, Ipoly, Tisza (Tisa), Tamis, Corosul, Nera, Jiu, Olt, Vedea, Arges, Iralomita, Siret, Prut.

The Danube carries 67.5 million tonnes of eroded rock and other solid particles -- detritus and silt - a year to its mouth. The delta has an area of 5640 square kms and, at the mouths of the main channels, extends approx. 50 metres further into the Black Sea each year as a result of the depositing of silt.

THE DANUBE II - DANUBIAN STATES

Germany (Länder Baden-Württemberg and the Free State of Bavaria): inland stretch 663 km (176 km only partly navigable, 188 km fully navigable); river forms common border with Austria for 21 km.
Most important ports: Kelheim, Regensburg, Deggendorf, Passau

Austria: river forms common border with Germany for 21 km; inland stretch 322 km: common border with Slovakia of 7 km

Most important ports: Linz, Enns, Krems, Vienna

Slovakia: common border with Austria for 7 km; inland stretch 14 km; common border with Hungary 153 km
Most important ports: Bratislava, Komárno

Hungary: common border with Slovakia for 153 km; inland stretch 280 km
Most important ports: Komárom, Györ, Almásfüzitö-Szöni, Budapest, Dunáujváros, Mohács.

Croatia: common border with Serbia for 137.5 km; inland stretch 220.5 km; common border with Romania 231 km. Most important ports: Novi Sad, Belgrade, Pancevo, Smederevo, Prahova.

Romania: common border with Serbia for 231 km; common border with Bulgaria 399 km; inland stretch 314 km; common border with Ukraine 52 km, ,Moldova 0.96 km; inland stretch 80 km (incl. Sulina canal (zero mark and mouth); Kilia channel a further 116 km - border with Ukraine.
Most important ports: Orsova, Turna Severin, Calafat, Turnu Magurele, Giurgiu, Calarasi, Hirsova, Braila, Galati, Tulcea.

Bulgaria: common border with Romania for 399 km. Most important ports: Vidin, Lom, Somovit, Svistov, Russe, Tutrakan, Silistra.

Moldova; common border with Romania for 0.96 km.

Ukraine: common border with Romania for 52 km, the Kilia channel for a further 116 km.
Most important ports: Reni, Izmail, Kilia, Usti Dunasik.

Roman Sandgruber
"The Danube as a commercial thoroughfare and economic factor through the ages"

In spite of its length, the Danube has never been able to achieve the great economic importance of other European rivers, such as the Rhine or the Elbe, the Rhône or the Vltava. One of the reasons for this is the fact that it flows from West to East. In the period when oared boats were used, bulk goods, such as wine or grain, which could easily have been transported down river, were not needed in those areas. Conversely, the transport of these goods upriver from south-Eastern Europe involved great effort and considerable costs. In addition, the Austro-Hungarian Empire was less West-East orientated than North-South, to Trieste and the Adriatic.

With the emergence of steam navigation the problem of the direction of flow did, it is true, lose importance. However, there were no links, in the form of canals or waterways, to the developed centres of Western and Northern Europe. In addition, when the railways came steam navigation encountered strong competition from the new and cheaper mode of transport.

The Danube attained importance as a commercial thoroughfare for the first time in the early Middle Ages, but this development was interrupted with the invasion of the Magyars. In the 12th century, the Danube again became an important thoroughfare to the Orient, but as a trade route it was already clearly having to compete with the shipping business that was developing in the Mediterranean and the Baltic.

Eastwards, mainly industrial products and textiles were shipped, whilst from the other direction came primarily animal skins, furs, wax and honey. Regensburg was initially the centre of the cloth trade, but it was ousted from this position in the 14th century by Nuremberg and Augsberg. The largest trade centre was Vienna. In the late Middle Ages and the early modern period it was mainly cattle, which were driven along the banks of the Danube, that were obtained from Eastern Europe. In addition, wine, especially from Lower Austria, became an important commodity for export to Western Europe. From the high Middle Ages onwards this trade was based to a significant extent on the large and extensive vineyards owned by Bavarian and western Austrian monasteries.

Until the emergence of the railways the waterways were by far the cheapest way to move goods, especially downriver, since the goods could be transported without any significant expenditure of energy. Rafts and boats were mostly sold as firewood when they reached their destination because the journey upriver by oared boats was expensive and involved considerable effort. Where boats were pulled upstream this was originally done by men, and it was not until about the year 1350 that horses were increasingly used for this purpose.

The journey upriver involved a tremendous expenditure of energy with tractive power provided by up to sixty horses. Although the boat crew was large, the number of horse-riders, grooms, drivers and rope-feeders on land was even larger. It was possible to transport a maximum of 400 to 500 tonnes of freight, and it took three to five weeks to cover the stretch of the river from Vienna to Passau.

Among the most important bulk goods that were mainly transported downriver in the pre-industrial age were salt, iron and timber. Most of the salt from the Alpine mines was transported down the Danube and its tributaries Inn and Traun. At the landing places along the Danube local needs were met. The salt, on the other hand, was transported for conveyance further downriver to the important sales ares of Bohemia and Moravia.

The difficulty of transporting salt by land was the main reason for continual calls for the establishment of an efficient commercial route from the Danube to the Vltava.

It was also an inestimable advantage for the iron industry, both with respect to distribution and the provision of raw materials, to have a waterway at its disposal. Right up to the 19th century, the Alpine iron industry was spread across the upper courses of numerous rivers and small streams, and it was only in the late 19th century and, in particular, in the 20th century that ironworks moved more and more towards the Danube. Iron from Styria came by water to the Danube, whence it was distributed within the country itself and to the countries under Bohemian rule, the Baltic states, Hungary, Russia and the Near East. On the other hand, upriver were situated the large centres of consumption in southern Germany that were ready to take the iron, as were centres further westwards and overseas.

By far the most important product by volume transported along the Danube was wood, which was the main source of energy up to the 19th century. The wood was floated down the small tributaries, rafted on the large tributaries and on the main river or carried on barges.

In the 18th century, the city of Vienna became the largest firewood market in Austria and, about the middle of the 19th century, required approximately one million cubic metres for its own use. Three-quarters of this was brought in on the Danube.

Of particular importance was the supply of wood from the Mühlviertel and Waldviertel areas. The rafting installations built in the second half of the 18th century on the Mühlviertel tributaries almost exclusively served the purpose of providing Vienna with firewood. In the second half of the 19th century the firewood trade on the Danube inexorably neared its end.

With the emergence of steam navigation, grain became the most important commodity on the Danube until just before the first world war. In the period between the wars it was joined by oil and petroleum products. After the second world war coal, ores, finished and semi-finished industrial products predominated. Today, agricultural produce plays a minor role, and the main goods conveyed are ore, coal, building materials and industrial products.

At the same time as the establishment of the "First Imperial and Royal Private Austrian Danube Steam Navigation Company" (DDSG) in 1829, tremendous pioneering work was undertaken to open up the route to the mouth of the Danube, Constantinople and the eastern Mediterranean. The rapids in the "Iron-Gate" section and at Greiner Struden, on the upper Danube, still constituted considerable obstacles to navigation. It was not until 1837, after more rock had been blasted away, that it was possible to take up steam navigation in the latter area and open a scheduled service from Regensburg via Linz, Vienna and Budapest as far as Odessa and the Levant.

The first Danube steamboats were still made of wood. The boatbuilder Ignaz Mayer built the first iron barge at his boatyard in Linz, on the upper Danube. In what is now Budapest, the DDSG established the largest boatyards on the Danube then in existence. The DDSG itself grew to become the largest inland shipping company in the world. Before the first world war the Austro-Hungarian fleet comprised 75% of all steam vessels on the Danube and 85% of all barges. About 5 million tonnes of freight were handled in Vienna, Budapest and Linz alone - as much as in all the Austrian seaports on the Adriatic.

The Rhine-Main-Danube link was established in 1845 with the opening of the King Ludwig Canal. However, it was soon superseded by railways, which were able to handle the traffic more efficiently. The economic structure of Austria-Hungary in the 19th century was the main reason for its North-South orientation. The construction of the Vienna Neustadt Canal under the Emperor Josef II established the first section of a link from Vienna to Trieste. In 1901, an Austrian Imperial Law provided for the construction of a canal from the Danube to the Oder,

together with the building of navigable waterways to the Elbe, the Vistula and the Dniester, and a canal from the Danube to the Vltava. However, it was not possible to implement this programme before 1914. After the first world war interest turned mainly to the East-West axis, and therefore to a modern major waterway link between the Danube and the Rhine. The Rhine-Main-Danube Canal, which was opened in 1992, is a key section of a pan-European waterway system. For Central Europe it opens up an efficient, cheap and environmentally friendly transport route to the world's trading centres and the large North Sea ports. It is not only Rotterdam and Antwerp that are important in this connection: the German North Sea ports are also linked into the system via the Mittelland Canal and combinations of waterway and rail. Since the Cernavoda Canal shortened the distance from the Danube to the Black Sea by approximately 240 kilometres at the end of the 1980s the most important future projects have been a Rhine-Rhône link and a Danube-Oder-Elbe waterway system.

As late as the 19th century, the upper Danube was described as a "gigantic torrent". The utilisation of the power of its waters was basically limited to the floating mills moored to its banks. A few decades after the regulation of the river in the late 19th century, power generation projects were included in plans for further improving the waterway. From 1909 to 1930 alone there were sixteen schemes for the construction of power stations on the Austrian section of the Danube. The first dam on the Danube for power generation was the Kachlet power station upstream from Passau, built in the years 1923 to 1928 by the Rhine-Main-Danube Company. The first Austrian blueprint for the Danube, put forward in 1930, provided for eleven dams. In 1938 building work began on the Ybbs-Persenburg dam, but it had to be discontinued shortly afterwards owing to the war. After the war, work started on the Jochenstein power station on the German border and was completed in 1956. The plan drafted by the Austrian Danube Power Station Company in 1954/55 again provided for eleven dams, of which eight have been built to date. The ninth, Vienna-Freudenau, is under construction.

The favourable conditions for transporting raw materials and finished products, as well as the exploitation of water power initially at the points where the tributaries flow into the Danube - already led in the 19th and early 20th centuries to a considerable concentration of industry in the Austrian part of the Danube basin, where today more than two-thirds of the country's settlements and industrial capacity are to be found. At the mouth of the river Enns the provinces of Lower and Upper Austria are co-operating on a new industrial port centre that is currently under construction. The volume of goods handled before the Balkan crisis on the Austrian part of the Danube reached a total of 8.2 million tonnes, 5.45 million tonnes of which is handled by the installations in the city of Linz, which, after the ports at the mouths of the river, is the fourth largest port on the Danube. (In terms of the volume of goods handled the largest Austrian port installation on the Danube is that operated by the Voest-Alpine works in Linz.)

With the opening of the Rhine-Main-Danube Canal, Austria's accession to the EU and the opening up of Eastern Europe a significant increase in the transport of goods on the Danube is expected. However, the conflict in the former Yugoslavia present a considerable obstacle to this traffic.

Whilst river ports were until recently predominantly handled bulk goods such as coal, ores or petroleum products, they are increasingly turning into centres for general traffic or for combined river, rail and road traffic, and the loading and unloading of mixed cargo is once again gaining in importance.

The strain on the long-distance rail and road networks can be reduced by transporting goods by water, and current transit problems can be solved in a way that is more beneficial to the environment.

Klaus Koch
"Europe between visions of a Central European state and plans for a Danube federation"

Until a few years ago Europe was clearly divided into East and West. With the fall of the iron curtain in 1989, however, the ideological basis for this division disappeared. The concept of "Central Europe" became the political catchword for the rapprochement between states previously separated for ideological reasons, from Ukraine to Austria and from Poland to Croatia. Basically, the discussion on Central Europe was conducted by dissident Hungarians, Poles and Czechs, with the participation of Austrians, South Tyroleans and Germans. The borders of this imaginary Central Europe remain the subject of debate. For most countries of Eastern and South-Eastern Europe the question of whether they belong to "Central Europe" is not purely geographical but depends on their understanding of their national role. Discussions on Central Europe today are free from any considerations of power politics and are sometimes conducted as a purely academic exercise.

Frequently, cultural aspects are cited to justify the view that there is a common Central European area, because it is doubtless possible to establish numerous elements connecting one region to another. However, such connections can equally be proved to exist in Southern and Western Europe, for example the influence of the Italian Baroque in the field of art or the Napoleonic Code with respect to the law.

Economically speaking, Central Europe has not only been an inhomogeneous area since the fall of the iron curtain. Its different social and economic development has made it necessary to distinguish between a western and eastern Central Europe since the beginning of the modern era.

However, the concept of "Central Europe" was, and continues to be, primarily a term to describe various political structures. Essentially, it is possible to establish three tendencies: firstly, to consider Central Europe as a pan-German construction, with a more or less imperialistic drive towards Eastern and South-Eastern Europe; secondly, to think of Central Europe when nostalgically harking back to the time of the Austro-Hungarian Empire; and, thirdly, to use the term Central Europe as an instrument of cultural chauvinism in order to distinguish it from Eastern Europe and the Balkans, the latter not being understood as a geographical designation but misused as a term of disrespect (Balkanisation).

A consideration of the historical development of this term "Central Europe" since the beginning of the last century reveals that it has been more or less inseparably linked to the "German question".

The discussion of Central Europe as an area that needs to be organised politically and economically goes back to the early 19th century, after Napoleon had created a power vacuum and political disorder in the middle of Europe by crushing the Holy Roman Empire. A main task when establishing the new European political order at the Congress of Vienna of 1815 was therefore to find a solution to this general problem subsumed under the heading "the German question". Thirty-five principalities and four free cities were recognised as sovereign entities and were united in a loose confederation, the Deutscher Bund (German Confederation). However, this was only a makeshift solution and a compromise. The federative organ of the Bund, the Bundesversammlung (Confederal Assembly), in which all the member states were represented under the nominal presidency of Austria, was established in Frankfurt am Main.

Neither the western powers nor Russia had any interest in the establishment of a strong federal state in Central Europe, and Prussia and Austria, which were directly affected, were just as little interested in giving up their multinational sovereignty, especially as this would

have meant fulfilling the demands made by nationalist revolutionaries in Germany. Consequently, the Bund in no way at all constituted a successor to the old Holy Roman Empire. Also, as far as Prussia was concerned the eastern regions of Prussia and Posen were also excluded from membership of the Bund. With regard to Austria, neither Galicia, Hungary nor the Kingdom of Croatia-Szlvonia-Dalmatia was part of the Bund. Of the Habsburg monarchys' Italian territories only Trieste, Gorizia-Gradisca and Trentino were included, whilst Vienna voted against the inclusion of Lombardy for strategic reasons, and Venetia, together with the Venetian part of Istria, had not been part of the Holy Roman Empire in any case.

The negative picture of the Deutscher Bund painted by German/Prussian historians who favoured a united Germany without Austria must, however, be seen in more relative terms today. The Bund did, after all, preserve the remains of Central European polycentricity and "Teutonic liberalism", and it was responsible for peaceful development in the middle of Europe for half a century. However, this was coupled with state repression and the suppression of national and liberal tendencies.

However, pre-March Austria had to a large extent de facto cut itself off from Germany, because of the German unification movement constituted a particular danger to that multi-ethnic monarchy. Although Austria defined itself as a German state, the young empire developed a specifically Austrian ideology closely linked to the idea that it had a supranational mission to carry out within the framework of the existing European order.

The multi-ethnic aspect should at most be pointed out in the linguistic and cultural context, whilst in the politico-economic field the German element should continue to be emphasised. Under Prussion leadership, the German Customs Union (Zollverein), which united most of Germany economically, came into being in 1834. Austria followed the formation of the Zollverein with a complete lack of interest and finally rejected it, this excluding the Slavonic countries and Hungary from the incipient process of (West) European integration. Prussia, on the other hand, used the situation to promote its economic supremacy.

It was not until Felix Schwarzenberg took over the government in November 1848 that Austria began a fundamental reorientation of its policy towards Germany. German/Prussion efforts to create a united Germany without Austria contrasted with a visionary plan to establish a state with seventy million inhabitants, comprising both the Austrian idea of a unitary state and the Habsburgs' claim to German leadership. Pan-Austrianism instead of Pan-Germanism, Central European instead of nationalist was the motto of Schwrzenberg's programme, which was not least to be understood as a response to the revolutionary decisions taken by the Frankfurt Assembly.

The Austrian trade minister Carl Freiherr von Bruck produced the draft of a project for a comprehensive Central European customs union, which was clearly directed against Prussia and the Zollverein. As early as the beginning of the 1840's, the south German economist Friedrich List had voiced his support for a unified Central European economic area with reduced protective tariffs. Both List and Bruck tried for the first time to remove the barriers constituted by national borders by pointing out that western and eastern Central Europe could exchange industrial goods and farm produce, which promised to be a profitable exercise. The new plans were, of course, blocked by Prussia as a result of its enormous political power and then rejected, not least because of the Habsburg monarchy's unpopular return to absolutism.

Nor was Austria, which became a constitutional state at the beginning of the 1860s, able to change anything with regard to Prussian dominance, even though in 1866 the majority of small and medium-size German states sided with Austria in the war against Prussia. After Austria's military defeat and the resolution of the German question in favour of the German/Prussian solution, which involved a united Germany without Austria, all plans relating to Central Europe had, for the time being, become obsolete.

Even more serious than Austria's forced departure from German history was the adaptation of the German Confederation to the Prussian state in connection with the establishment of national unity and the founding of the German Reich in 1871. This reduction to the Prussian-North German element of what was once a diverse group of German states not only created deep psychological divisions but also meant that the nature of any future concept of Central Europe based on Germany was decidedly centralistic. As far as Austria was concerned it meant that from then on it was either a foreign country or became part of Germany (Anschluß) - with all the well-known consequences this entailed.

Austria, which had changed in 1867 from an empire into the Austro-Hungarian monarchy, initially turned more to Eastern and South-Eastern Europe after splitting off from Germany and losing the rich Italian province of Venetia. However, the Compromise (Ausgleich) with Hungary in 1867 underscored the leading role played by Germany and Hungary at the expense of the Slavonic population of Central Europe.

Soon after 1871, however, a new Central European alliance between Vienna and Berlin began to emerge and finally led to the Dual Alliance of 1879, which gave Vienna the necessary support for its aspirations in the Balkans. Although Austria was only German's junior Dual Alliance partner in the reign of Kaiser William II, the Austro-German power bloc in Central Europe had sufficient strength and energy to make it appear less than desirable to the German-speaking population of Austria to come to an understanding with the monarchy's other nationalities. This is ultimately why the clear view expressed up to the first world war was, as a German-Bohemian newspaper proclaims in 1912, that Central Europe belonged to the German culture and way of life ("Mitteleuropa dem Deutschtum").

In 1904 the Central European Trading Association (Mitteleuropäischer Wirtschaftsverein) was established in Berlin for the purpose of creating a trading alliance between Germany and Austria-Hungary. In addition to vague German strivings to become a big power it involved concrete economic ideas. Economically, the structural differences between western and eastern Central Europe were to be put to profitable use by making Eastern Europe responsible for meeting the rapidly increasing needs for food and raw materials in the German Reich and the areas on the Austrian side of the river Leitha in return for investment in Eastern and South-Eastern Europe by the industrialised western part of Central Europe. On the eve of the first world war Austria's plans for Central Europe, which were motivated by economic considerations, ranged from a proposal to "establish a large, free market in Central Europe" to the concrete demand for a customs union with the Reich. In this connection, mention should be made of Friedrich Naumanns work "Mitteleuropa" ("Central Europe"), which appeared in 1915. It clearly stated that Germany had a claim to both economic and military leadership, and it met with a very favourable response.

With the end of the first world war and the new order in Central Europe that was decided at the Paris peace conference a provisional end was put to current plans for Central Europe by breaking up the old large territories and perpetuating the structural differences in Central Europe with the establishment of nation-states.

Karl Holubar
"The art and culture of religious institutions, as exemplified by Klosterneuburg abbey

The significance beyond the Austrian borders of the Augustinian abbey at Kolsterneuburg is both historico-political, due to its links with the imperial family, economic, especially as a result of the wine-growing carried on there - as early as the Middle Ages large quantities of wine were exported.

From the point of view of European art and cultural history, the abbey houses a number of major works, such as the enamel alter by Nicolas de Verdun or the - no longer extant - late mediaeval capella speciosa. In the field of science, the abbey achieved importance beyond Austria's borders in the 15th century as a result of the work done in the fields of astronomy and cartography by the provost Georg Müstinger. In the 15th century Klosterneuburg was also the centre of the Raudnitz Reform, which began in Bohemia and had tremendous repercussions for the religious order. With regard to Klosterneuburg's importance in the 20th century, it is necessary to mention Canon Pius Parsch, who established the liturgical movement that led, interalia, to the reading of the mass in the vernacular and the introduction of less elaborate altars at which the priest faces the congregation. The abbey also founded the school of viticulture, today a federal college and research institute. The school's first director, Freiherr von Babo, developed a process for measuring the sugar content of (wine) must. Today, the sugar content of wine in the area of the former Austro-Hungarian monarchy is still measured in Klosterneuburg degrees.

According to legend, the founding of the Augustinian abbey at Klosterneuburg, approximately ten kilometres upriver from Vienna, goes back to a manifestation of the Virgin Mary. The precious veil of Agnes, the wife of the Babenberg margrave Leopold III of Austria (1095 - 1136), was carried away by the wind on the day after her wedding and, miraculously, safely found only a few years later. At the place where it was found - the veil was in an elderberry bush - the Mother of God manifested herself to the margrave and ordered him to build a monastery in her honour on that spot.

As with many legends concerning the foundation of monasteries and convents, this story does not correspond to actual historical events, and its invention is probably connected with the canonization of the margrave Leopold III - who is still the patron saint of Austria today - at the end of the 15th century.

The legend of the abbey's foundation is illustrated on four panels that were painted by Rueland Frueauf the Younger in 1505 and probably originally formed part of an altar. They are to be counted among the major artistic achievements on Austrian soil in the early 16th century. Of particular importance is the panel portraying a wild boar hunt, since it is the first faithful reproduction of a particular landscape in Austria.

Klosterneuburg has been an important crossing point on the Danube since prehistoric times, and traces of human settlements dating from the Neolithic age have been found there. In the 1st century AD the Romans built a castle that formed part of the Limes system of fortifications along the Danube. When Roman rule ended in the 5th century nothing more was heard, for the time being, about Klosterneuburg. It was not until the 8th century, when the Avars came, that information began to emerge again. For the period around the year 800 there is evidence of a small church with a painting of St Martin, its patron saint - the commonest patron saint of churches in the Austrian part of the Danube basin at that time.

Leopold's marriage to Agnes not only brought that member of the Babenberg family a rich dowry but also made him related to two imperial dynasties, the Salian Franks and the Hohenstaufens. It therefore increased the Austrian margrave's prestige enormously. The enhancement of his political status found expression in the reconstruction of an imposing

castle on the foundations of the old Roman fortifications. Next to this castle Leopold built an abbey, initially for temporal canons rich in landed property, and had a new abbey church built. Shortly before his death he gave the church to Augustinian canons, with aim of establishing an impressive private monastery for his dynasty next to his residence.

From the period of Leopold III a seven-branch candelabra has been preserved which, as a gift by the margrave, was probably made in Verona in the same workshop as the bronze doors of San Zeno. This is the oldest candelabra in the form of a tree. Its wooden core is said to have been made from the elderberry bush in which the veil of Agnes, the margrave's wife, was found.

Although Leopolds's son, Henry II Jasomirgott, moved his residence to Vienna after being made a duke, the Austrian dukes retained their connection with Klosterneuburg, and religious and cultural work there continued to develop. At the end of the 12th century one of the most important enamel works of the Middle Ages, the so-called Verdun altar, was made for the abbey. The enamel panels were the product of ten year's work by Nicolas de Verdun, whose artistic expression shaped the style of the sculptures made for the French cathedrals of the early 13th century. They were completed in 1181 and depict in three rows a comparison of the Old with the New Testament. Originally, the enamel panels were the cladding for the pulpit balustrade in the abbey church. In 1330, a fire destroyed the abbey church, and Nicolas de Verdun's pulpit cladding could only be saved by sprinkling it with wine. In the years that followed the damaged cladding was reworked into a winged altarpiece, for the back of which four panels were commissioned. These paintings are among the earliest examples of the influence of the artist Giotto north of the Alps.

In the 13th century, around the year 1220, Duke Leopold VI, the last Babenberg but one, had the capella speciosa, acclaimed as one of the most beautiful religious buildings of the early 13th century, built my a master-builder from Burgundy. In the 18th century the chapel was demolished in the course of reconstruction work.

Klosterneuburg abbey continued to flourish until the 16th century. From the middle of the 16th century onwards Austria was predominantly Protestant. As a result of the schism, the abbey community also began to fall apart, and it was only when the Counter-Reformation came that the monastery gained renewed strength. The visible sign of the change in its fortunes was the Renaissance-Gothic stained glass window of 1609 in the Thomasprälatur (prelate's rooms) - it was a conscious decision at the beginning of the 17th century to go back to the Gothic style in order to emphasise continuity.

The Austrian archduke's hat, a gift from Archduke Maximilian III, has been stored in the treasure chamber at Klosterneuburg abbey since 1616. It was only permitted to remove this important official symbol of authority from Klosterneuburg and take it to the imperial residence in Vienna, and then only for a brief period, when the oath of allegiance was taken following the inheritance of the title. The transfer was characterised by the abbey's own ceremonies, and rituals were laid down in precise detail. The penalty for unauthorised removal of the archduke's hat was excommunication. Nevertheless, it had to be removed unlawfully several times before the attacking Turks and brought to safety. The archduke's hat is only rarely exhibited. The last time, for example, was in 1985 when the exhibition entitled "St. Leopold - Sovereign and Symbol of the State" was held. It will be possible to see it again in 1996 during the celebrations marking Austria's 1000th anniversary.

In 1730, after several phases in which Baroque elements were introduced, building work was begun on the High Baroque extension to the abbey, which was to be an imperial palace and the most magnificent Baroque building in Austria. As Holy Roman Emperor and ruler of the Habsburgs' hereditary lands, Karl VI, who had to give way to the Bourbons in Spain and leave the country, wanted to build a combined palace and monastery modelled on the Escorial built

by Philip II in Madrid. It was to be a visible sign of the link between the kingdom of God and his own. Such plans were also drawn up, albeit of a less ambitious nature, in the Middle Ages under the Babenberg margraves.

In contrast to other Baroque monasteries, the church was not to dominate the complex but be equal in importance to the wing containing the imperial apartments and the domed hall. The design of the abbey's cupolas, which are topped by the Imperial crown and the Austrian archduke's hat, leads one to conclude that copies of real crowns of the Austrian dynasty were planned for all six cupolas.

When Karl VI died in 1740, the construction work came to a standstill, because as a result of the many wars in which Austria was involved his daughter, Maria Theresia, lacked the necessary funds. In the following Age of the Enlightenment, ideas of building imperial churches were outdated, so that there was no longer any point in carrying out the elaborate plan to enlarge the abbey, and the abbey itself lacked the money to be able to push ahead with the work. The building was not finally completed until the 19th century, but was only a quarter of the size originally planned.

Whilst many other abbeys and monasteries were secularised at the end of the 18th century, i.e. their art treasures and archives were in many cases removed and sold, often at a price far below their value, Klosterneuburg remained the home of the country's patron saint and, thanks to its pastoral work, was unaffected by the dissolution of the monasteries. This is why most of the art treasures, documents, files, manuscripts and books are still in their original place in the abbey. In its over 900-year history the abbey was only dissolved once, between 1939 and 1945. The art treasures were given to the Museum of Art History in Vienna, but they remained in Klosterneuburg as a branch of that museum.

In addition to the largest private library in Austria, with approximately 200,000 volumes, 1250 manuscripts and 850 incunabula, the abbey runs a museum, which has mainly become well-known as a result of its paintings by Rueland Frueauf the Younger and the huge Babenberg family tree, which is over three metres high and more than six metres wide and dates from the end of the 15th century. The unique feature of this family tree is the fact that the members of the Babenberg dynasty are not portrayed in its twenty-seven medallion pictures as individual figures but in scenes from their lives, this providing important information on the appearance of places, buildings and towns in the Middle Ages.

The archive is the third important component of the abbeys' cultural section. Although 18,000 files were removed and sold to a papermill in the last century, the abbey's archive, which is open to the public, is one of the largest monastery archives in Austria. Today it is located in the oldest part of the abbey, the so-called Leopold's Courtyard (Leopoldhof), on the outside of which there is a famous late Gothic oriel. In addition to approximately 3000 documents, it holds millions of file items, most of which have to do with the abbey's estates and less with ecclesiastical matters. The account books and court records are, in addition to the library's collection of manuscripts relating to traditions and customs, one of the most important sources of information on the economic history of Lower Austria. Great importance also attaches to the land register, which served to record the ownership of property and any changes in ownership, as well as person's liability to pay charges and his indebtedness. Among these utilitarian manuscripts are also a number of lavishly decorated items, the most important of which is the huge two volume land register commissioned by provost George Hausmanstetter in 1513 and containing beautiful early 16th century miniatures.

Wine growing is still of particular economic importance to Klosterneuburg abbey, which today employs approximately 460 staff. Wine-growing in the area around Klosterneuburg goes back as far as Roman times, and as long ago as the Middle Ages wine was exported to Western Europe. A number of works of art have been created in connection with the wine-growing activities, to which an exhibition, entitled "Vines and vats", was devoted earlier this year.

Vineyards with a total area of 103 hectares are currently under cultivation, so that Klosterneuburg abbey is one of the largest wine-growing estates in Austria. The different locations of the four vineyards make it possible to grow a large variety of wines for many different tastes. They are exported to over fifty countries.

The abbey also possesses large forests and its own orchards, printing works and publishing house, as well as a bookshop and workshops.

Today, the Augustinian canons administer twenty-six parishes in Lower Austria and Vienna, with a total of almost 100,000 parishioners. There are still fifty-five members of the order at the abbey.

Irén Rab
"The Hungarian school system - the German school in Budapest"

Instead of the cancelled plenary session on the subject of "cross-border school contacts" (intentions, wishes, suggestions and ideas for further contacts), Mrs Irén Rab was kind enough to give a talk on the school system in Hungary. She spoke about the German school in Budapest, at which she teaches history and Hungarian.

The Hungarian school system

After a simple education structure in the period before the political changes in Eastern Europe, an attempt was made to establish a six- or eight-grade high school system, with basic education provided in the first two years, followed by four or six years of specialised tuition, The school-leaving examination (Abitur, baccalauréat) is taken at the end of twelve years.

The Hungarian Ministry of Education is currently drawing up a new model, the Basic National Curriculum (NAT), which will be based on ten thematically different foundation subjects. At the elementary level pupils will be taught by one teacher in all ten subjects according to their age. This will be followed by a four-year middle school, with a basic examination at the end of the tenth year of schooling. There will also be provision for a two-year sixth form, which will prepare pupils for the school-leaving examination, for which they can select their own subjects. This examination will be taken after twelve years of schooling. In addition, there will be the possibility of sitting a scholarship-level examination, which will entitle the student to enter university without taking a further examination. If a pupil sits only the basic school-leaving examination he or she must pass an additional university-entrance examination. The literature course, which is to include both Hungarian works and world literature, was chosen as an example to illustrate the curriculum. The works to be read during this course are contained in a compulsory reading list, which, given its scope and the demands made on pupils, caused the participants to express both admiration and surprise.

Mrs Rab also described the German school in Budapest and talked about the subjects she teaches, history and literature. She went into the changes in the picture of Hungarian history being presented in schools as a result of the political changes that have taken place and spoke about the difficulties of teaching without new textbooks and teaching materials and without compulsory syllabuses.

Günther Reichelt
Excursion to the upper Danube: from its source in Donaueschingen Castle Park to Veringenstadt

The full-day excursion began at the Castle Park (Schlosspark) in Donaueschingen and took participants via Wartenberg and Immendingen to the little town of Mühlheim, from there via the Kopfmacherfelsen rock to Beuron monastery and via Wildenstein Castle to Sigmaringen. Finally, they went to Veringenstadt before returning to Donaueschingen.

In spite of the relatively short distance travelled it was possible to see several different landscapes in close proximity to one another, located in a transition area between a Western European maritime climate and an Eastern European continental climate.

Donaueschingen

What is today the town of Donaueschingen was settled in the early Alemannic period and was first mentioned in the 9th century. At the beginning of the 13th century Count Heinrich von Urach, the heir to the lands of the dukes of Zähringen, came to the Baar area and took up residence at Fürstenberg Castle near Donaueschingen. Around the middle of the 13th century, he assumed the name of this castle and called himself count of Fürstenberg.

Donaueschingen was acquired by the Fürstenbergs in 1488 and served as their residence until 1653. In 1716, they were made ruling princes (Fürsten). At the beginning of the 18th century, after Prince Joseph Wilhelm Ernst had taken possession of the property owned by all collateral lines in 1723, Donaueschingen became the seat of government. It was chartered in 1810.

The castle originally dates back to the 18th century, but it was almost completely rebuilt between 1892 and 1896. In spite of the elevated hierarchical position of its owners it presents itself as an elongated, plain functional building, the sole decorative element of which is a small Greek-style portal.

The princely park was laid out at the turn of the 19th century in the English style and was open to the public from the outset.

On the edge of the Castle Park, next to the castle itself, is the so-called Donauquelle (source of the Danube), which once fed the streamlet that began its eastward course in front of the castle and, after about three kilometres united with the rivers Brigach and Breg, the Danube's headwaters. It was only in the course of the 19th century that the stream was diverted into an underground channel that takes the spring water direct to the river Brigach.

The round, enclosed basin of the Schlossquelle ("castle spring") has a stone sculpture of Mother Baar pointing the way eastwards to the young Danube.

Although they were not put together until the 19th century, the Fürstenberg collections art Donaueschingen are among the most important private collections in Germany.

In addition to important mediaeval works of art, especially from Swabia, Lake Constance and Northern Switzerland, the museum, which is housed in its own building, is home to a natural history collection, objects dating back to prehistorical and early historical times and plaster casts of classical sculptures. In the large library there are such famous manuscripts as Codex C of the Nibelungenlied and a manuscript of the Schwabenspeigel.

At the time the seminar took place it was not possible to visit either the museum or the library.

In Donaueschingen - which both Mozart and Liszt visited - a series of annual concerts, the Donaueschingen Festival (Musiktage), has been held since 1950. These concerts, which continue the tradition of the chamber music festivals held between 1921 and 1926, mainly emphasise first performances of contemporary music.

Wartenberg

Discussion of the problems faced by a sensitive riverside area mainly as a result of the extensive farming of the surrounding land, both in the past and in the present; indication of the attempts being made to maintain or restore the ecological balance.

Immendingen

In the summer and autumn all the waters of the Danube seep through the rock and flow to the catchment area of the Rhine instead of the Black Sea. Most of this water reemerges in the Achtopf, Germany's largest spring, and an inlet of Lake Constance.
Transition from the Baar to the Jura mountains.

Mühlheim

The little town of Mühlheim was founded by the Counts of Zollern as their main residence in the first half of the 13th century. At the beginning of the 15th century, it came into the possession of the von Enzberg family, where it remained until 1806. The face of the town is characterised by the impressive remains of the mediaeval fortifications and the magnificent 18th century castle of the Barons (Freiherren) of Enzberg. The town hall was built at the beginning of the 15th century and was renovated in the second half of the 18th century. The little town of Mühlheim is a striking example of the former division of Baden-Württemberg into a large number of small, sometimes tiny, territories.

Kopfmacherfelsen

View towards the White Jurassic rock caves to be found in the narrow upper Danube valley. These caves once contained remains of several prehistorical cultures. It is possible to prove that they were inhabited from the Palaeolithic Age and the Mesolithic period through the Bronze Age to mediaeval times. One of the most famous caves is the St Paul's Cave, in which a bronze depository dating from the late Bronze Age was found.

Beuron Monastery and Pilgrimage Church

The Augustinian abbey founded in the last quarter of the 11th century fell into decline after a brief period during which it flourished, and it was not until the 17th century that it succeeded in bringing about a change in its fortunes. With its secularisation in 1803 the abbey passed to the House of Hohenzollern-Sigmaringen, which gave the dilapidated buildings to the Benedictines in 1863. In 1875, during the Prussian Kulturkampf, it was closed again, and it was not possible to occupy the monastery permanently until 1887.

The building work on the abbey church as it presents itself to the visitor today was begun around 1700, and work on its interior decoration went on until the 1760s. Shortly before the turn of the 20th century, a Byzantine-style pilgrimage chapel was added. Above its altar is a 16th century holy picture said to have the power to work miracles. Since the chapel was built Beuron has become a place of pilgrimage once more.

The decorations of this chapel were executed, like the present altarpiece at the high altar, by members of the Beuron School of Art, which existed until the second decade of the 20th century. They are based on mosaic decorations of 12th century Roman churches.

Beuron has established numerous subsidiary monasteries throughout the world. It is also famous for its Palimpsest Institute (Father Alban Dold) and its Vetus-Latina Institute.

Wildenstein Castle

The well-fortified castle build on a rock high above the Danube valley served as the residence of the Counts of Zimmern. It has preserved to the present day the form it was given in the late Middle Ages. The castle only once, due to carelessness, fell into foreign hands. Numerous installations for repelling the enemy can still be seen today

In the 17th century, the castle passed to the Fürstenbergs, who used it as a state prison in the 18th century. A few years ago, they allowed it to be used as a youth hostel.

Gottfried Werner von Zimmern was a patron of the Master of Messkirch, the most important late Gothic painter in the upper Danube area. The remains of the painting of a hall in the castle are ascribed to him.

In 1564-66, another member of the family, Froben Christoph, the Count of Zimmern, wrote the Zimmer Chronicle, a family chronicle in which historical facts are intertwined with legendary and anecdotal elements and which constitutes an important source of information about the life of the nobility in the 16th century.

Sigmaringen

The castle, evidence of which goes back as far as the 11th century came into the possession of the Habsburgs via the Counts of Montfort around the year 1290. They pledged it to Württemberg in 1325, It finally passed from the Counts of Werdenberg to the Hohenzollerns inthe 16th century.

In the 13th century the Hohenzollern dynasty split into two lines, the Franconian line (the burgraves of Nuremberg), which also acquired the Electorate of Brandenburg in the 15th century and the Swabian line. After a period of turmoil in the late Middle Ages Count Eitel Friedrich II (1488 - 1512) established the political importance of the Swabian line. He was a captain in the army of the Austrian House of Hohenberg and the chamberlain of Emperor Maximilian I. In 1505 this line was also given the hereditary title of Imperial Chamberlain. Karl I von Hohenzollern, President of the Imperial Court Council and a confidant of Karl V, laid down in his will in 1575 that the dynasty was to be split into three lines: Haigerloch (until 1634). Hechingen and Sigmaringen. The heads of both the Hohenzollern-Sigmaringen and the Hohenzollern-Hechingen lines (the latter died out in 1869) were raised to the rank of Imperial princes in 1623.

When the princes abdicated in favour of the King of Prussia in the second half of the 17th century, both principalities passed to Prussia. The candidature for the Spanish throne of Prince Leopold von Hohenzollern-Sigmaringen, a candidature Bismarck had urged him to accept, led to a diplomatic tussle between Prussia and France and finally, in spite of the withdrawal of the candidature, to the Franco-German War of 1870/71. Leopold's brother Karl became King of Romania in 1881.

Sigmaringen Castle contains a large and important armoury, as well as an art collection whose main emphasis is on late mediaeval paintings.

From September 1944 until the end of the war the castle was made the seat of the French Vichy government under Marshal Pétain.

Veringenstadt

Within the town boundaries of Veringenstadt, north of Sigmaringen, there are four caves in the White Jurassic rock that were used as dwellings by hunters in the Palaeolothic Age and contained rich remains of their culture. Unfortunately, the objects found there were lost in the course of the second world war. The party visited the Göpfelsteinhöhle cave, and a graphic description was given of the region once inhabited by mammoth hunters.

Veringenstadt also gave rise to a discussion of the role of the Danube in pre-historical and early historical times: the stone barrows on the hills on both sides of the river Lauchert also lead one to conclude that there were very early settlements in this area.

In the town itself the ruins of a large 12th century castle bear testimony to the erstwhile importance of the Counts of Veringen. In the 16th century town centre is the house of the Strübs, a family of artists, who were responsible for painting the castle chapel with frescoes in 1515.

In addition to the towns and historical sites, which were discussed in detail, a great deal of useful information was provided on other places along the excursion route, such as Kreenheinstetten, the birthplace of Abraham a Santa Clara, or Messkirch, where the late mediaeval painter known as the Master of Messkirch produced his work. The characteristics of the local flora and the features this region shares in common with other European landscapes were also discussed, as were topical issues, such as conservation problems. Politically motivated plans and (wrong) decisions were also subjected to critical comment. This was an excursion that, thanks to its leader Professor Reichelt, provided extremely interesting information on all areas of knowledge.

Mr Hermanns
Walk through Donaueschingen

After an introductory talk on the geographical position and history of Donaueschingen, various houses were visited that were rebuilt in the Jugendstil following the fire that devastated the town in 1908. Today, they are the characteristic feature of the town in the area around the town hall (Rathaus).

The part of the town connected with Donaueschingen's choice as royal residence and centre of administration for the Fürstenbergs' territories is, on the other hand, in the Baroque style. In addition to the castle, which was enlarged during this period and was altered again at the end of the 19th century, it contains the administration buildings (archives and offices) the accommodation for the royal officials (the so-called new building) and buildings for the royal guards. The Fürstenberg brewery, opposite the administration buildings, is of considerable economic importance to the town.

A detailed description was given of the coat of arms of the Fürstenbergs and their genealogical connections with other noble families.

The reconstruction of the parish church (Pfarrkirche), which was begun in 1722, was also connected with Donaueschingen's choice as royal residence since the old church was no longer imposing enough. Under the influence of the then prince's wife, a Countess of Waldstein, who came from Bohemia, the Bohemian Baroque style was chosen as the basis for the work, and the Imperial architect in Prague, Maximilian Kanka, was summoned for this purpose. However, he did not come to Donaueschingen himself to supervise the construction work.

The only part of the old Gothic decoration that has been preserved is a statue of the Virgin Mary, the Donaueschingen Madonna, which was probably the central figure of the original high altar. The modern decoration mainly dates from the second half of the 18th century, and the high altar is one of the largest Rococo altars in south Baden.

More recent contemporary history has also been integrated into the church buildings: on the left of the choir arch is a plaque commemorating Monsignor Heinrich Feuerstein, who was taken to Dachau concentration camp because of his New Year sermon in 1942 attacking the National Socialists for the atrocities they had committed.

Finally, a look was taken at the museum and surrounding buildings from the outside, and information was provided on the history of the Fürstenberg collections - which would not seen at this time - and the principal works contained in them.

IV Group work
List of topics

1. Europe's rivers

- Common features and differences between the Danube and other large European rivers - which aspects should be emphasised?
- How and for what purpose could these common features and differences be considered and visualised?
- What importance could waterways (e.g. Rhine-Main-Danube Canal, Danube-Vltava link, planned Danube-Oder-Elbe-link) achieve, apart from their economic significance, and what activities would be necessary to achieve that importance?

2. Natural areas

- What areas must be classified as worthy of protection?
- How can these areas be protected (inclusion of areas worth protecting in a list of requirements)?
- What is the best way to achieve a balance of ecological and economic interests? What experts would have to be given a say in the matter?
- How can protected areas or areas considered worth protecting be used for educational purposes and tourism without disturbing the ecological balance?
- Is there any sense in releasing specimens of animal species that have become extinct. How are these experiments to be looked after and monitored?
- Compiling a list in archives and libraries of works on landscapes undergoing change (e.g. changes caused by the construction of power stations). How might pupils/students be involved in this?

3. The Danube - a European dimension

- How would you define Europe and what is the position of the Danube in your definition?
- In what ways could attention be once again drawn to the Danube as an element that links Europe together?
- To what extent are Danube (con)federation plans sensible and feasible?
- How can the divergent interests of individual states be reconciled?
- What opportunities would small towns or regions offer within the framework of European integration (stress on independence and peculiarities, whilst taking account of common features)?
- Promotion of artistic work: what topics would you set in a competition on the subject of "Europe"?

- What famous Europeans have worked in the Danubian countries and what entitles them to be described as Europeans?

4. Tourism

- In addition to well-established forms of tourism, involving either cultural activities (visits to towns, cities and castles) or looking at the scenery of a country, new forms could be created. What possibilities are there?

- What possibilities/institutions, apart from museums, are available for the portrayal of the sequence of historical events?

- What sites along the Danube, apart from cultural monuments, should be restored and preserved (e.g. industrial monuments, monuments of local importance, folkloristic sites)?

- Should there be a standard type of signpost for important monuments along the Danube, as a European waterway?

- What should be the design of these signposts? (Standard design? In what languages?)

- What criteria must/should a site meet in order to be included in such a route? How could pupils/students help compile this catalogue?

- What structures would a network for organising exchanges between various associations (tourism, business organisations, cultural associations, artists) have to have in order to be effective?

- Production of a "Danube menu", to include dishes from all Danubian states.

- Draw up plans for an excursion to a particular section of the Danube, covering the following aspects: the countryside, culture, art, economic factors and politics.

The river and the people living along it

Certain trades and occupations used to dominate along certain sections of the Danube. How have they changed? What common features can be established between individual countries? In what ways are individual trades and occupations mutually dependent? What conclusions can be drawn from this? (Shipping promotes trade: trading centres and ports develop; certain occupations become established and are then replaced by others as a result of change in the economic situation and due to political processes).

- Would it be sensible to produce written or other records of an occupation that is either dying out or only to be found here and there (e.g. interviews, photographs, etc.)?

- Would it be sensible to have pupils/students produce imaginary travelogues and autobiographies by people living and/or working along the Danube in different centuries, in order to promote an understanding of the way people lived in the past? (E.g. a report on a scientific expedition to the lower Danube in the 19th century in connection with the regulation of the river, with its effects on shipping, or an account of the lives of traders from Regensberg, Budapest, etc.)

- How could a mobile Danube festival be organised, i.e. one that could be set up again every year in a different country. What is necessary to do this; what ideas and information should be presented?

- Danubian towns and cities: common features and differences. Different types whose character is shaped by the river.

Results

The first two subjects, Europe's rivers" and "The natural environment" were dealt with by one group and examined by Mrs Augustinovic, Mr Herrnleben and Mr Kaminski. They considered the differences between the Danube and the Rhine, having regard for various aspects, and the importance of international waterways as traffic routes. The problem of the conflict between economic and ecological interests, including conflicts arising as a result of the construction of the additional canals planned was addressed. As human interference with nature always involves changes in the state of the natural environment, efforts should be made to reach acceptable compromises between individual interest groups, but it is illusory to assume that where people hold different points of view a compromise is possible without a reduction in demands on both sides. Attention was also drawn to the fact that it is not only big construction projects that have an effect on the environment. Both mass and individual tourism also disturb the ecological balance. However, as tourism in particular is a means of getting to know the natural environment and promoting an understanding of correlations and the processes that take place within a natural cycle, it ought to be guided along the right paths. For example, shall areas of restored land could be developed and utilised for recreational purposes. These areas cannot, it is true, be described as natural units as such because they are of minor ecological value. However, they could promote an understanding and acceptance of the need to leave real natural areas untouched, such as extensive areas of restored land along rivers. Furthermore, for the Danube a list was made of the areas along its course where the environmental damage is actually visible. The causes of this destruction were established - in most cases it results from "improvements" for navigation such as straightening the river and cutting a new channel - and its effects on the surrounding landscape were determined.

Mrs Aubegny, Mrs Collarb, Mrs Eloi-Duzac, Mrs Fischer, Mrs Goux, Mrs Oswald-Ludwig and Messrs Hellmann, Krammer, Meissner and Nesbo were responsible for dealing with the third group work subject, "The Danube - a European dimension". In order to produce a definition, various concepts the participants considered characteristic of Europe were written down, and it was established that those elements that once linked people together, for example a common religion, have today been replaced by diversity in all areas of life. Furthermore, for the Danube as an element linking Europe together it was established that the countries through which this river flows do not constitute a unified cultural area but must be divided into three large cultural areas, a Central European area, a Balkan area and a Slavonic-Eastern European area. The Danube could become a symbol for the acceptance of this cultural diversity. In order to realise this objective it was proposed that working groups be set up to deal with concrete individual questions, since small, manageable projects can be put into effect with more prospects of success than large ones.

Finally, a sample list of personalities was produced who, as a result of the work they have done, can be called genuine Europeans.

The fourth working group extended its work on the subject of tourism to included cultural transfer. This group consisted of Mrs Buckova, Mrs D'Hollander, Mrs Fürst, Mrs Hetzel, Mrs Madzalik, Mrs Oeseburg-Hermsen, Mrs Petkova, Mrs Puriseva, Mrs Rab and Messrs Blanc, Gallist, Köhler and Trsek. The group put its conclusions under four main headings.

1. The need for a travel code: the main point here is that it is indispensable for both visitors and their hosts to be willing to learn from one another.

2. Suggestions for a further consideration of the Danube and thematic approaches: a list was made of possible themes for all types of project, which should not only be of an intellectual or scientific nature and, in addition to aspects of advanced civilisation, should cover everyday cultural manifestations and issues that arouse strong feelings.

3. Project realisation: it was proposed that each country should contribute exhibits to a collection, which, in addition to the performing and visual arts, should include customs and traditions, literature (including legends and fairytales), children's games and joys, handicrafts and everyday articles. This collection of materials should be administered by a central body and made generally available.

The fifth and last group work topic was entitled "The river and its people". It as dealt with by Mrs Donners, Mrs Gunzenhäuser, Mrs Morel, Mrs Ptácková, Mrs Pire, Mrs Thormann, Mr Heinz, Mr Dornbusch, Mr Krüger and Mr Rüdiger. Essentially. With respect to the catalogue of questions they concentrated on how to organise a mobile Danube festival for young people, with the aim of bringing Europe closer to its participants and reducing prejudices. This plan could be implemented in the form of a boat trip on the Danube or a camp along its banks, with the participation of approximately fifty young people from various nations who have already considered various topics connected with their itinerary before starting their journey. The lingua franca spoken should alternate between German, French and English. It would be important for contacts to be established with local inhabitants in the form of participation in sports competitions or festivities, a visit to a school and the organisation of a joint party. Furthermore, a list of books was drawn up that reflects the lives of the people living along the Danube. In addition to anthologies, it contains fifteen European authors and selected works.

V. Brief summary

The 66th Council of Europe Teacher's Seminar, on "The Danube, a European cultural route" was held as part of the programme on European cultural routes, which has been carried out since 1987 by the Council of Europe's Council for Cultural Co-operation.

The aim of this seminar, in which almost forty persons from fourteen European countries working in different areas of education participated, was to examine to what extent the Danube - the second-longest river in Europe and, after all, shared to a greater or lesser extent by ten European states - can, as a West-East axis, contribute both in theory and in practice to an understanding of a European identity, an identity that should on no account be limited to the river's economic importance. It was also discussed whether the Danube can be described as a European cultural route, how co-operation and cultural exchanges can be promoted and what activities might be organised in this connection, especially by educational establishments, or what activities are desired in order to establish partnerships and build a functioning network.

The seminar programme was divided into several sections and consisted of four papers on different subjects connected with the Danube, followed by a discussion in each case, and a full-day excursion to the area around Donaueschingen. One point of emphasis was the active participation of all those present, especially in the group work dealing with pre-set questions on five different subject areas. In addition, two participants, Mrs Irén Rab, Mr Hans Trsek, kindly agreed to give talks on the Hungarian school system and on the Danube, with particular reference to the Austrian section. To supplement the information provided, videos on Hungary and Austria were shown.

By means of a general introductory talk, an attempt was made to indicate the various routes that lead to the Danube and to present the Danube basin not only as a natural environment and an area of human settlement and economic and industrial activity but also as a cultural and political region. However, this was done without picking out and isolating individual aspects, since it is, and always has been, impossible for a natural environment to develop into a cultural area without the involvement of economic and political processes.

The second talk dealt with the development of the Danube into a major waterway and the importance of the Danube basin as an economic area, the changes it has gone through over the centuries and its development into an industrial area.

The third talk considered the Danube basin as a political area, especially its development in the 19th and 20th centuries. Plans for a Danube federation and the concept of Central Europe were discussed, and the speaker mentioned problems caused by human co-existence - such as problems caused by the presence of different nationalities and the reemergence of nationalism - and the conflicts that result from this.

The fourth talk was devoted to one of the many cultural aspects of the Danube basin, the monastic culture. An Austrian monastery was presented as one example of the many convents and monasteries along the Danube. Its importance as a religious and secular centre was made clear and attention was drawn to the intertwining of temporal power, art, culture and business activities.

There was very lively participation in the discussions following the talks but it clearly suffered from the point of view of substance because very little time had been allowed to prepare the seminar.

On the full-day excursion the participants got to know the section of the upper Danube between its source in Donaueschingen Castle Park and Veringenstadt. Both historical and art-historical, as well as geological, scientific and political aspects were discussed. In addition, account was taken of current problems, such as excessive or mass tourism in a sensitive riverside landscape.

For the group work, five different subject areas were available for selection, each in the form of a list of questions. Those dealing with the first subject, "Europe's rivers", sought the common features shared by, and differences between, the Danube and other large European rivers and examined their importance.

The second subject dealt with the "natural environment", its protection and preservation, as well as its possible utilisation for educational purposes and tourism and ways of striking a balance between various interest groups.

These two subject areas for group work were considered by a small group in each case and conclusions were drawn in particular for dealing with them in the classroom, specifically in natural history courses.

The Rhine is discussed much more often that the Danube, which can be put down to its economic dominance, even though the Danube is by far the larger river. The linking up of the Danube to other rivers, such as the Rhine and the Main by building waterways is basically limited to economic considerations and has up to now shown no signs of bringing about cultural links. Other projected canals, which should not be only planned and discussed by the states involved (e.g. the Danube-Oder-Elbe Canal or the Danube-Save-Canal), are also based on purely economic motivations.

It is necessary to raise people's awareness of the consequences of human interference with natural environments. At the theoretical level pupils can be made aware of the problems involved by reference to the Danube, which has to a large extent been regulated and widened. However, practical classes will have to be restricted to local features, such as observing changes to rivers and streams in the immediate vicinity that have not only resulted from economic developments but also from the development of natural landscapes for tourism purposes.

For the third subject area questions were asked on "The Danube - a European dimension", and participants attempted to define the concept of "Europe" and to see if it was possible to reassess the Danube as an element that binds Europe together.

In order to make the Danube a route to knowledge and to the conscious acceptance of cultural diversity - because elements that once linked people together, like a common religion, have today been replaced by cultural and ideological diversity - manageable working groups should be formed to deal with concrete individual questions. In practice, in addition to school exchanges and town twinnings supranational co-operation could be promoted by proclaiming a Danube Year and by organising competitions in Council of Europe member states. In addition, it would be desirable to pursue the project of a Danube university. A sample list was produced of artists and personalities who have attained supranational importance, the purpose of this being to indicate whose works form part of the European cultural heritage and whose activities have contributed to the formation of a European identity.

The fourth working group dealt with the subject of "Tourism and cultural transfer" and tried to find new possibilities in the areas of alternative and cultural tourism. In order to produce a travel code a list of requirements to be fulfilled by both visitors and their hosts was drawn up. In particular, it is important for them to learn from one another. In addition to historical and cultural issues, such explosive questions as the problem of minorities should not be omitted from a list of subjects that might stimulate people to take a further look a the Danube.

In order to carry out projects, it is necessary to collect material on all areas of knowledge and daily life (for example popular culture, the craft trades, customs and traditions, eating and drinking habits). At the school level, knowledge can be imparted by means of correspondence, school partnerships, exhibitions and specialised teachers' conferences. It would be desirable to establish a mobile meeting-place, at which, inter alia, exhibitions on the Danube could take place.

The fifth working group chose as its main point of emphasis a question contained in the list, namely how and for what purpose a mobile Danube festival could be organised. The clear objective of this festival planned for young people is the elimination of prejudices, and this can be achieved by allowing them to experience things for themselves by visiting foreign countries and meeting foreign people. The festival could be organised in the form of boat trips or camps along certain stretches of the river and should include contacts with the local inhabitants (e.g. participation in local festivities or sports competitions, joint organisation of a party by the festival participants and local inhabitants).

The result of these "festival trips" should be documented, evaluated and published, and made available to schools as illustrative material for teaching purposes. For schools a list of books was produced with the main emphasis on the lives of the people living along the Danube.

Finally, it is necessary to note the results both of the discussions and the group work.

The suggestion was made that the general theme "The Danube, a thoroughfare of European culture" be changed to "The Danube, a thoroughfare of European cultures", in order to take account of the diversity of the cultural areas along this river. Even though the cultural identity common to all Europeans should be emphasised, attention must be drawn to the multicultural development that has taken place along the Danube in particular.

It was said that the term "Donauraum" (Danube basin, literally "Danube area") should be replaced by the plural "Donauräume" ("Danube areas") in order to render superfluous a discussion on the borders of the Danube basin, and therefore the borders of Central Europe, that were initially postulated.

It was decided to describe individual areas of the Danube basin as European cultural areas.

The desire was expressed to raise people's awareness of the Danube as a thoroughfare linking Western and Eastern Europe by carrying out more activities in Eastern Europe.

It was decided to include states in this West-East axis that do not lie directly on the Danube - analogous to the river itself, which is fed by many rivers and is linked to other countries by waterways.

It was pointed out that it was necessary to make an effort to achieve supranational co-operation in cultural matters whilst preserving and respecting national identities.

Further steps were formulated as a number of recommendations and requests: the desire that individual member states should respond favourably to and support the planned projects; the need to raise the awareness of individual departments of the Council of Europe concerning the subject of "The Danube as an axis linking Western and Eastern Europe" and to attempt to include this subject in ideas for new projects; the need to make available topic-related materials for teachers, educators and schools (such as texts, anthologies, films, videos and slides); the need to initiate, as part of a school exchange, a pilot project entitled "The Danube as a West-East link".

Non-commercial cultural exchanges between individual Danubian states could be initiated, especially for young people (pupils and students) in order to improve their knowledge of the cultural dispersal and history of the European peoples. These exchanges should preserve the diversity and cultural identity of individual states (peoples) but not lose sight of the European dimension. In addition, Europe-wide art competitions on such subjects as "Europe's rivers - links or frontiers?" could promote cultural exchanges and mutual understanding.

In addition to cultural exchanges, it should be made possible for citizens to get to know other people's, their customs and traditions and their everyday lives in order to counteract the reemergence of nationalism and xenophobia, since both phenomena all too often arise as a result of ignorance of, and prejudice towards, the unfamiliar. Pupil exchange projects would also be suitable for this purpose as they offer a good opportunity to gain insights into the lives and circumstances of other people, and therefore understand their outlook on life and their hopes, as well as their fears. At the beginning it would be more sensible to link border regions since it is here that personal contacts that go beyond written exchanges of views can be better maintained than when people live a long way from one another.

APPENDIX 1

LIST OF PARTICIPANTS

DIRECTOR OF THE DONAUESCHINGEN ACADEMY

Herr Albert PFAFF
Staatliche Akademie für Lehrerfortbildung
Postfach 1580
Villingerstrasse 33
D - 78166 DONAUESCHINGEN

DIRECTOR AND GENERAL REPORTER

Frau Mag. Andrea SCHEICHL
Institut für österreichische Geschichtsforschung
A - 1010 WIEN

SPEAKERS

Univ. Prof. Dr Roman SANDGRUBER
Institut für Sozial-und Wissenschaftsgeschichte
Sozial- une Wirtschaftswissenschaftliche Fakultät
Universität Linz
A - 4040 LINZ

Dr. Klaus KOCH
Institut für Ost- und Südeuropaforschung
Josephsplatz 6
A - 1010 WIEN

Dr. Karl HOLUBAR
Stift Klosterneuberg
A - 3400 KLOSTERNEUBERG

Prof. Dr Günter REICHELT
D - 78166 DONAUESCHINGEN

LIST OF PARTICIPANTS

OSTERREICH/AUSTRIA/AUTRICHE

Herr Dr. J KRAMMER, Ottokar-Kernstock-Str 15, A - 3100 ST PÖLTEN

Herr Mag H. TRSEK, Wegscheide 18, A - 8160 WEIZ

BELGIEN/BELGIUM/BELGIQUE

Ms Mia DONNERS, Egi[illegible]tierlaan 23a, B - 2020 ANTWERPEN

M. Jean Claude MAGIS, 25, rue Lavoisier, B - 4100 SERAING

Mme Melanie PIRE ERNST, Rue de la Renaissance, 27, B - 4451 VOROUX LIERS

BULGARIA/BULGARIE

Frl Sneshana PETKOVA, Balkan-Str I, bl 19. 4000 PLOVDIV, BULGARIA

CROATIA/CROATIE

Mrs Marija AUGUSTINOVIC, 81 Matije Gupca Street, 54400 DAKOVO, CROATIA

TSCHECHISCHE REPUBLIK/CZECH REPUBLIC/REPUBLIQUE TCHEQUE

Frau Alena PTACKOVA, Ratajska 1660, 258 01 VLASIM, CR - Tschechische Republik

FRANKREICH/FRANCE

Mme Marie Claude AUBEGNY, 20 Allée du Clos Fleuri, 45000 ORLEANS, FRANCE

M. Jean Joël BLANC, 14 place Jean Moulin, F - 38000 GRENOBLE

Mme Daniele D'HOLLANDER, 21 Rue de Monchiet, F - 62123 GOUY EN ARTOIS

Mme Nicole ELOI-DUZAC, Route de la Bourgade, 64990 URCUIT, FRANCE

Mlle Catherine GOUX, 8 rue Bugeaud, F - 69006 LYON

Mme Anne Marie MOREL, Ch. de la Croix des Rameaux, F - 38240 MEYLAN

DEUTSCHLAND/GERMANY/ALLEMAGNE

Herr Hans-Georg HERRNLEBEN, Jean-Völker-Str. 12, D - 67549 WORMS

Dr. Wilhelm HELLMANN, Montzener Str. 2, D - 52074 AACHEN

Herr Eberhard KOHLER, Wilhelm-Wilcke Str 43, D - 17268 TEMPLIN

Herr Jürgen KAMINSKI, Buchrainstr. 4, D - 60599 FRANKFURT/MAIN

Frau Carmen KRAUSE, Mühlendamm 08, D - 150907 LÜBBEN

Herr Jürgen KRÜGER, Rehwiese 3, D - 29525 VELZEN

Herr. Dr Horst-Alfons MEIßNER , Anne-Frank-Straße 2, D - 49078 OSNABRUCK

Herr Klaus RUDIGER, Dorfstraße 15a, D - 15864 DAHMSDORF

Frau Michaele THORMANN, Suadicanistraße 10, D - 24837 SCHLESWIG

Herr Werner WAGNER, Alte Schulstr. 4, D - 84085 LANGQUAID/NIEDERLEIERNDORF

Baden Württemberg

Frau Claudia FÜRST, Sterngasse, 10, D - 89171 ILLERKIRCHBERG

Herr Heinz Robert GALLIST, Hauptstraße 24, C/O Postfach, D - 78612 ROTTWEIL

Frau Imgard GUNZENHAUSER, Gaußstr. 125, D - 70193 STUTTGART

Herr. Dr Helmuth HEINZ, Studiendirektor, Liebisstr. 28, D - 76646 BRUCHSAL

Frau Sonja HETZEL, Johann-Sebastian-Bach-Str. 19, D - 72175 DORNHAN

Frau Helga OßWALD LUDWIG, Am Aukopf 13, D - 69118 HEIDELBERG

Herr Bernd SCHNALLER, Albert-Lortzing-Str, 2, D - 76275 ETTLINGEN

UNGARN/HUNGARY/HONGRIE

Mme Irene RAB, Deutsche Schule Budapest, Cinege ut 8/c, H - 1121 BUDAPEST

LETTLAND/LATVIA/LETTONIE

Mrs Irena PURISEVA, Kurzemes Pr, 82 - 35, LV - 1067 RIGA, LATVIA

NIEDERLANDE/NETHERLANDS/PAYS-BAS

Mrs Carla OESEBURG-HERMSEN, Vinkendaal 23, NL - 2914 EL NIEUWERKERK, a/d YSSEL

NORWEGEN/NORWAY/NORVEGE

Herr Aage NESBO, Bjorndalsskogen 56, N - 5072 BJOMDALSSKOGEN

SLOWAKEI/SLOVAK REPUBLIC/REPUBLIQUE SLOVAQUE

Frau Anna BUCKOVA, Horny rad 560/33,, 906 13 BREZOVA pod BRADLOM, SLOWAKEI

SCHWEDEN/SWEDEN/SUEDE

Mrs Marion COLLARB, Östanvägen 3, S - 230 11 FALSTERBO

Mr Peter DORNBUSCH, Harvesvägen 11B, S - 184 60 AKERSBERGA

PORTUGAL

Frau Gloria Donatila FISCHER, Rua Sampaio e Pina, 12 - 6º Esq, P - 1000 LISBOA

Frau Margot Hella MADZALIK, Rua Fialho de Almeido, 12 - 1º, P - 1000 LISBOA

Europarat/Council of Europe/Conseil de l'Europe

Mme Birgitta BJORNBERG PARDO, Itineraires culturels

Mme Claude PARVE PUYDARRIEUX, Section de l'education scolaire et extrascolaire

Mlle Susan CONN, Section de l'education scolaire et extrascolaire

Akademie fur Lehrerfortbildung, Donaueschingen/Dnaueschingen Academie/Academie de Donaueschingen

Herr Hermanns, Akademiereferent.